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seditiones vocatae. Badham's substitution for *μόνον αὐτοῦ* of *ὀνόματι* in antithesis to *λόγοις ἔργοις τε* is ingenious but not convincing. The familiar antithesis of name (not word) and deed is not called for further than it is already expressed in *λόγοις ἔργοις τε*, which, however, is mainly intensifying here. Ritter rightly says that the present text is impossible and suggests *αὐτῶν* (of them, i.e. the arts of war) which is possible but awkward. As a more plausible solution I would propose *μερόντων*. This yields a suitable antithesis between fighting abroad on sea or land and staying in the city. Homer already uses *μένειν* in this way [*Iliad* ix. 319]: *ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι*, and Plato uses it with *κατὰ πόλιν* in *Republic* 466 C: *κατὰ τε πόλιν μενούσας εἰς πόλεμόν τε ἰούσας*. The loosely associated genitive absolute with implied subject—when they are staying at home in the city—of course presents no difficulty. Cf. Kühner-Gerth, *Syntax*, II, 83, and also commentators on Plato *Republic* 459 C: *ἀλλὰ διαιτῇ ἐθελόντων ὑπακούειν, κ.τ.λ.*

PAUL SHOREY

THE OLD AGE OF A HORSE

In Dio of Prusa's sixth oratio, section 41, occur the words *οὐ ῥάδιον μὲν γὰρ ἄνδρα γηράσαι τύραννον, χαλεπὸν δὲ τυράννου γῆρας, οὐχ οἷον ἵππου φασίν*. Dio has just been saying that monarchy is an unfortunate thing, whose cares the monarch (called tyrant in the passage quoted) never wills to get rid of, nor can. He adds the observation that persons afflicted by disease, or confined in prison, or exiled may hope for a day of relief; but not the tyrant. He cannot even wish for relief; nay, anything but such a wish! Time may assuage the grief of a man who laments the death of a friend; but with the tyrant, time ever prolongs his misery. Then follow the words quoted. Evidently the tyrant's old age is miserable. So Dio says, adding that it differs from the old age of a horse. Kraute's translation runs: "anders als, wie man sagt, das des Siegesrosses." But what was the proverbial estate of the old horse? Plutarch (*An seni res publica gerenda sit* 785d) and the Paroemiographers imply that it was sad. Says Plutarch: "Would not a man who had once been a great statesman and has sunk to be a mere grocer seem to have brought on himself, as the proverb has it, the old age of a horse?" The Paroemiographers read: *ἵππου γῆρας: ἐπὶ τῶν πρὸς τῷ γήραϊ δυστυχούντων*, or more boldly: *ἐπὶ τῶν ἐν νεότητι εὐδοκμησάντων, ἐν γήραϊ δὲ ἀτιμαζομένων*. But this unhappiness of the aged horse can be traced farther back. A fragment from Ennius, quoted by Cicero, *Cato Maior* 5, runs:

sicut fortis equos, spatio qui saepe supremo
vicit Olympia, nunc senio confectus quiescit.

Horace, *Epistles* i. 1. 8, says:

Solve senescentem mature sanus equum, ne
peccet ad extremum ridendus et ilia ducat.

Tibullus, i. 4. 31, laments:

quam iacet, infirmae venero ubi fata senectae,
qui prior Eleo est carcere missus equus.

The same notion recurs in the *Anthol. Palat.*, ix. 19, 20, and 21. Is it not possible, however, that Dio may have had an earlier conception of the old age of the horse in mind, that after years of good service, but now in vigorous fulness of years, hears or feels the promptings to repeat some past achievement? Such an animal appears in Plato, *Parm.* 137A, where Parmenides is urged to speak and consents, but feels timid, like Ibykos who fell in love against his will in his old age, and proceeds to compare himself with an old race horse about to run a chariot race, but trembling at the track he knows so well.

ὥστε φερέζυγος ἵππος ἀεθλοφόρος ποτὶ γήραϊ ἀέκων
σὺν ὄχεσφι θοοῖς ἐς ἀμύλλαν ἔβα.

[Ibykos fr. 2 (Bergk).]

With this compare Sophocles, *Electra* 23-28:

ὥς μοι σαφῇ
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
ὥσπερ γὰρ ἵππος εὐγενής, κἂν ἢ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὕς ἴστησιν,

quoted by Jebb; also Philostratos, *Vit. Sophist.* ii. 23. 4: καὶ εἶδον ἄνδρα παραπλήσιον τῷ Σοφοκλείῳ ἵππῳ, νωθρὸς γὰρ ὑφ' ἡλικίας δοκῶν νεάζουσαν ὁρμὴν ἐν ταῖς σπουδαῖς ἀνεκτάτο.

It seems, then, that there may have been two old ages of the horse, and that Dio has the earlier and finer conception in the passage under discussion. That he was familiar with Sophocles and Euripides and especially with their *Electra* is true, and it is possible that he may have the Sophoclean ἵππος before him in comparing the miserable years of the tyrant with the vigor of a noble charger grown old but still alert. I am under obligation to Professor Shorey for suggestions in this brief discussion.

WILLIAM E. WATERS

NEW YORK UNIVERSITY

THE ARCHAIC INFINITIVES IN HOMER

In the *Classical Philology* for April, 1919, I published a series of linguistic arguments concerning the relative antiquity of Homeric books. One of these arguments was concerning the use of the Aeolic infinitive in -έμεν.

Professor Bolling, in the last issue of this *Journal*, has attacked one of my figures with an acumen and a learning which would do credit to Bentley, and has won a complete victory in the matter attacked.

In my article I combated two statements made by Witte, the first of which was the assertion that infinitives in -έμεν are found only before the